A Sermon preached at Farington in Barkeshire, the seuenteene of Februarie, 1587.

At the buriall of the right Honorable the Ladie Anne Countes of Warwicke, daughter to the Duke of Sommerset his grace, and widowe of the right worshipfull Sir Edward Vmpton knight.

By Bartholomew Chamberlaine, Doctor of Diuinitie.

LONDON
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BRITISH MUSEUM

To the right Honorable and most vertuous Ladie, the Ladie Doritie Vmpton: Bartholomew Chamberlaine wisheth increase of health, wealth, worship, and godlines with long life here to gods glorie, and euerlasting life hereafter with Christ Iesus in heauen.

Hether yee eate or drinke, or whatsoeuer ye doe, do all to the glorie of God, as the Apostle saith. Which when I remembred, to the glorie of my creator, and benefite of his church, I thought good to commit this little treatise to writing, preached at the buriall of your motherinlaw, a noble Ladie, a faithfull wife, a vertuous woman, and a godly widow. And because your Ladiship (whose giftes of bodie and minde are excellent) heard it with attention, as you do alwaies the word of truth (to gods praise and your owne commendation be it spoken) I tooke it meete to dedicate it to you for a New yeares gift, and decla-

ration of my thankfull mind, for your manifold courteſies towardes me. And foraſmuch, as the daies are euill, (ſinne abounding, and charitie being cold) I haue therefore ſet downe the iudgements of God againſt the diſſolute people of this age, which haue a ſhew of godlines, but haue denied the power thereof. And ſeeing they giue themſelues to commit all ſinne, euen with greedines, being proude without humilitie, malicious without charity, cruell without compaſsion, coueteous without meaſure, vaine without vertue, vile without the feare of God, like to the horſe and mule in whom is no vnderſtanding: therefore they ſhall vndoubtedly taſt the bitter cuppe of Gods heauie diſpleaſure, except they ſpeedily and truely repent. Which, if they ſhall do, though their ſinnes were as crimſin, they ſhall be made white as ſnowe: though they were red as skarlet, they ſhall bee as wooll, and that they may ſo do, I daiely and deuoutly craue of God, in the gratious name, and glorious face of Ieſus Chriſt his ſonne: who gaue him ſelfe for vs, to redeeme vs from all iniquitie, and to

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purge vs to bee a peculiar people vnto himselfe zealous of good workes. To him therefore with the Father and the holy Ghost three in persons, one God in nature, be all glorie for euer,

Your Ladiships at commandement
Bartholomew Chamberlaine.

A Sermon preached at Faringdon in Barkeshire, the seuenteene of Februarie 1587.

O Death, how bitter is the remembrance of thée to a man that liueth at rest in his possessions, vnto the man that hath nothing to vexe him, and that hath prosperity in al thinges: yea vnto him that is able to receiue meate. O death how bitter is the remembrance of thée to the Epicure, which beléeuing no resurrection of the bodie to life euerlasting, but counting it pleasure to liue deliciously for a season, doth spue out euill words, corrupting good manners, saying: Let vs eat and drinke, for to morowe we shall die. O death how bitter is ỹ remembrance of thée to the coueteous, whose trust is in vncertain riches, not in the liuing God (which giueth vs aboundantly all thinges to enioy:) to the glutton, whose God is his belly, and glorie to his shame: to the Atheist, which hath no hope, and is without God in the world. O

death

death how ſweéte is the remembrance of thée to him, which hath put on the breſtplate of faith and loue, and the hope of ſaluation for an Helmet, liuing ſoberly, iuſtly, and godly in this preſent world, hauing his conuerſation in heauen, from whence alſo ye looke for the Sauiour, euen the Lord Ieſus Chriſt, deſiring to be looſed and to be with him, which is beſt of all. O death how ſweéte is the remembrance of thée to the man which loketh not on the thinges which are ſéene, for they are temporall, but on the thinges which are not ſéene, for they are eternall: becauſe to him thou art the ende of all miſerie, and the beginning of all felicitie: becauſe thou art a paſſage to the thinges, which eye hath not ſeene, neither eare hath heard, neither came into mans hart, which God hath prepared for them that loue him. Notwithſtanding, though the remembrance of death to ſome be bitter, yea bitterer then wormewood it ſelfe, yet it is appointed for all men once to die. It is appointed therefore it is certaine, for all men, therefore none can eſcape once to die, therfore euery houre death is to be expected. It is appointed for rich Creſus, and poore Codrus, for wiſe Salomon and foliſh Eſau, for godly A-

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bell, and wicked Caine: for proude Pharao and meeke Moises: for vertuous Iosua, for mightie Dauid: for faire Absolon, for strong Sampson, for learned Tertullus, for prince and people it is appointed for all once to die. Noah liued nine hundreth and fiftie yeares, and died. Adam liued nine hundred and thirty yeares, and died. Methuselah liued nine hundreth sixtie and nine yeares, and dyed. And of all the fathers of the olde Testament, though it be saide they liued long, yet it is added they went the way of all the world, that is they died. Now it is good to remember death, it is better to learne to die: it is best of all in death to hope for life, knowing that if one earthly house of this tabernacle bee destroyed, wee haue a building giuen of God, that is an house not made with handes, but eternall in the heauens. Some to remẽber death do go euery morning into the church yeard and behold the graues. Some wil haue deathes head engrauen in a ring. Some death painted on their houses. Philip king of the Macedonians, euery morning before he came out of his chãbre, had one to cry thrise at his doore, remember thou art a man: Whereby he was put in minde of his mortality, that albeit he was a

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king, yet in time he must lay downe his tabernacle as well as others. Which consideration might make him to rule discreetly, and to liue orderly. For there can bee no stronger bridle to hold vs backe from sinne, neither sharper prick to stirre vs forward to goodnes, then to remember we must remoue out of this body and appeare before the iudgement seate of Christ, to receiue the thinges which we haue done in this bodie according to that we haue done, whether it be good or euill. Saint Hierom was wont to say: whether I eate or drinke, or whatsoeuer I do, me thinkes that terrible Trumpet soundeth in mine eare: Arise ye dead, and come vnto iudgment. This made him to hope in Christ stedfastly, to loue God sincerely, to ouercome his affections valiently, to repent his sinne vnfainedly, to beare the troubles of this life patiently, knowing that the afflictiõs, of this present times are not worthy of the glorie, which shall be shewed vnto vs. O that wee could remember three thinges past: What good thinges wee haue omitted, what euill things we haue committed: what time we haue lost. O that we could consider three thinges present. The breuity of our life: The difficul-

difficulty to be saued: The paucity of them which shall be saued. O that we could foresee three thinges to come. The houre of death, then which no thing more vncertaine: The resurrection to iudgement, then which nothing more terrible: The paines of hell, then which nothing more intollerable. Remember the ende, and thou shalt neuer do amisse. The end of sinne is death. Here is a spectacle, a Ladie by birth, a Countes by mariage, by title right honorable, a widow of a vertuous life, a woman of many yeares, a mother of good children, whose bodie death hath killed, whose soule Christ hath taken, whose bodie must to the earth, whose soule is in the hands of God. Beholde in her the ende of all flesh: for as we are, so was she: and as she is, so shal we be: that her trusty Seruants, that her faithfull frendes, that her worshipfull, deere, and louing children, seing God hath wrought his will vpon her, as in time also he will vpon you and vpon all flesh, by calling her from earth to heauen, from men to Saintes, to Angels, to the fruition of his most glorious presence: praise God for her. Let your lamentations be mixed with moderation, because she is gone from a vale of miserie, to a ha-

haueu of all happines, and when Christ, which is her life shall appéere, then shall shée also appeare with him in glorie. For though her bodie be sowen in corruption, yet it shall be raised in incorruption. Though it be sowen in dishonor, yet it shall be raised in glorie. Though it be sowen in weakenes, yet it shall be raised in power. Though it be sowen a naturall body, yet it shall be raised a spirituall body, when this corruptible hath put on incorruption, and this mortall hath put on immortality.

Psal. 76-7

Who may ſtand in thy ſight, when thou art angry.

The earth which drinketh in the raine that cometh often vpon it, & bringeth forth herbes meete for them by whom it is dreſſed, receiueth bleſſing of God. But that which beareth briars and thornes is reprooued, and is neare vnto curſing, whoſe end is to be burned, who ſo heareth Chriſtes wordes, and doth the ſame, is likened to a wiſe man which hath builded his houſe on a rocke, and the raine fell, and the floudes came, and the windes blewe, and beat vpon that houſe, and it fell not: for it was grounded on a rocke. But whoſoeuer heareth Chriſtes wordes and doth them not, is compared to a foliſh man, which builded his houſe on the ſand: and the raine fell, and the flouds came, and the windes blew and beat vpon that houſe, and it fell, and the fall thereof was great. If any heare the word and doth it not, he is like vnto a man, that beholdeth his naturall face

face in a glasse: for when he hath considered himselfe he goeth his way, and forgetteth immediatly what manner a one he was. But who so loketh in the perfect law of libertie, and continueth therein, he not being a forgetfull hearer, but a doer of the worke, shall be blessed in his déede. When a woman with a lifted vp voice had saide to Christ: Blessed is the wombe that bare thée, and the pappes which gaue thée sucke: he answered, yea rather blessed are they, which heare the word of God and kéepe it. He that hath my commaundements (saith Christ) and kéepeth them, he is he that loueth me. He that hath them (saith Augustine) in his beliefe, and kéepes them in his life: he that hath them in his wordes, and kéepes them in his workes, he that hath them by hearing, and kéepes them by doing: He that hath them by doing and kéepes them by continuing in doing, he, and none but he loueth Christ. The fruitles trée is good for nothing, but to be cut downe and cast into the fire. That saucy marchaunt which intruded himselfe into the marriage of the kinges sonne, without his wedding garment, was not onely checked, but also commaunded to be bound hand and foote:

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to be taken away and cast into vtter darkenesse, where shall be weeping and gnashing of teeth. The figge tree which had leaues, but no fruite, was by our Sauiour accursed for euer. The foolish virgins which had lampes without oyle, though they cryed, Lord, Lord open vnto vs: yet they receiued a short and sharpe answere: verily I say vnto you, I know you not. That euil, slouthfull, and vnprofitable seruant, which hid his maisters talent in the earth, had it both taken from him and was cast into vtter darknesse, where shall be weeping and gnashing of teeth. That therefore we may be doers of the word and not hearers onely, deceiuing our owne selues: that the word may be vnto vs, not the sauour of death vnto death: but the sauour of life vnto life. That the worde may be vnto vs liuely and mighty in operation, and sharper then any two edged sword, and enter through euen to the deuyding a sunder of the soule and the spirit, and of the iointes and the marow, and may be a discerner of the thoughts and intents of our harts, so that all thinges in vs may be new, let vs by humble prayer looke vp to almightie God in the glorious face of Iesus Christ.

When sinners once begin to despise the riches of Gods bountifulnesse and patience, and long sufferance, not knowing that the gonesse of God leadeth them to repentance: when walking in the vanitie of their minde, in darkenesse of their vnderstanding, in straungenesse from the life of God, through the ignorance in them, in hardnesse of their hart: and being past seeling shall giue them selues vnto wantonnesse, to worke all vncleannesse euen with greedinesse: when they shall turne the grace of our God into wantonnesse, and deny God the onely Lord, and our Sauiour Jesus Christ, ledde with sensualitie as natural brute beastes, walking after the flesh in the lusts of wantonnes: when they shall thinke it lost labour to serue God, and no profit to keepe his commandements, neither to walke humbly before the face of the Lord of hostes: when they shall say to them selues, our life is short and tedious, our breath is as a smoke in our nostrels, our wordes as a sparke raised out of our harte, our spirits vanish away as the soft ayre, our bodies shall be turned into dust, our life shall passe away as the trace of a cloud, our time is as a very shadow, our workes shall sonebe

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forgotten, our name no man shall haue in remembrance: come on therefore let vs enioy the pleasures that are present, let vs be partakers of our voluptuousnesse, let vs leaue some token of our pleasure in euery corner, let the law of vnrighteousnes be our strēgth, let vs eate and drinke, for to morrow wee shall dye: when neither often warnings by his preachers, nor faire promises of reward, nor longe benefits of mercy, nor sharpe threatnings of punishment can doe any good: then God (which in his wrath is a consuming fire) playing the part either of a good schole-maister towards his negligent scholer, or of a naturall father towardes his dissolute childe, or of a wise magistrate towarde his disobedient subiect, taketh the rod in hand, and executeth iudgement on those whom mercy could not allure nor draw to amendment. Then his anger beginneth to kindle: for as God is the father of mercies, and the God of all comfort to them which drawe neare vnto him with a true hart, in assurance of faith, their harts being pure from an euil conscience, and washed in their bodies with pure water, keeping fast the profession of their hope without wauering, considering

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one another to prouoke vnto loue, and to good workes: so is he the God of iustice to them which beare euil and vnfaithful hartes, to depart away from him, fashioning themselues like vnto this world, dead in trespasses and sinnes, wherein they walke according to the course of this world, and after the prince that ruleth in the ayre, euen the spirite that now worketh in the children of disobedience, hardened through the deceitfulnesse of sinne. To the one he is louing as a father, being his children elected of his grace, called by his word, iustified by his sonne, sanctified by his spirit, and reconciled to himselfe. The other he hateth as his enimy. For as the righteous Lord loueth righteousnesse, whose countenance might behold the thing that is iust: so he hateth all those that worke iniquitie, not bearing in them his Image, which is righteousnesse and true holinesse, to beautify them, but the image of the diuel, which is vnrighteousnesse and vnholinesse to deforme them: not speaking truth one to another, considering they are members one of another, but deceiuing one another, by flattery. lying and dissembling: not speaking that which is good to the vse of edifying, that it

might minister grace to the hearers: but vsing euil wordes which corrupt good manners, not being courteous and tender harted one to another, freely forgiuing one another euen as God for Christ his sake freely forgiue them: but full of bitternesse and anger, and wrath, cursing and euil speaking with all maliciousnesse, not knowing the wisedome that is from aboue, which is pure, peaceable, gentle, easie to be intreated, full of mercy, and good fruite, without iudging, and without hipocrisie: but following the wisedom of this world, which is foolishnesse with God, The wisedom of the flesh, which is enmity against God, the wisedom that is beneath, which is earthly, sensuall and diuelish, doe delight in enuying, strife, sedition, and all maner of euil workes, despising Gods presence, abusing his patience, offending his Maiestie, and prouoking his anger. But when to ascribe anger to the most high, almightie & euerlasting God, which is to be loued for his mercy, & to be feared for his iustice, they must not imagin any such cholericke passion to be in him, as is in man, as if God were moued of an intemperate heate, when iustly he striketh the contemners of his bountifulnes, and patience,

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and long sufferance, & raineth vpon the wicked fire and brimstone, storme and tempest which is the portion of their cup. As there is in God no corporall member of longitude, latitude, and profunditie: so is he voide of affections and passions which proceede in vs from infirmity. Si quis in Deo humana membra humano more cogitet procul dubio de Deo in corde suo idola fabricat. For God is a spirite, and they that worship him, must worship him in spirite and truth. And as we are not to think, that the Godhead is like vnto gold or siluer, or stone grauen by arte, and the inuention of man: so must we not aſcribe to the deuine power corporall partes, bodily members. And though the Scripture attributeth to God sometyme a heade, eyes sometime, sometymes eares, & sometymes hands: yet grosly to imagine theſe thinges to bee in him, is not onely erronyous, but full of Idolatrie. And albeit the Scripture saith that man was made after the image of God, wherupō certaine heretikes grounded their opinion of corporall substance in God: yet true it is, that God is a spiritual substance, most glorious, most mighty, most wise, most good, and hath no such corporall partes. To be made

after the image of God, is, to haue dominion as Adam and Eue had ouer all other liuing creatures before their fall: also to be created in righteousnes & true holynes. Deus totus oculus est, quia videt omnia. He that made the eye, shall he not see, God seeth sometime with the eye of his mercy, sometyme with the eye of his iustice, with the eye of his mercy to illuminate, with the eie of his iustice to blind, with the eye of his mercy to mollify, with the eye of his iustice to reiect, with the eye of his mercy to pardon, with the eye of his iustice to punish. Nathaniell (saide Christ) before thou wast vnder the figge tree, I saw thee. Here is the eye of mercy. Nathaniell answered, thou art the Sonne of God, thou art the king of Israel: here is the eye of faith, or here is faith the eye of the soule.

The Lord turned backe & loked vpō Peter: here is the eye of mercy: then Peter went out and wept bitterly: here is the eie of faith, or here is faith ỹ eye of the soule. With the eye of iustice God saw Lucifer to throw him out of heauen: Adam to cast him out of Paradyce: the olde worlde to drowne it for sinne: the cities of Sodom and Gomorra to burne them for iniquitie. Pharao and his host

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to ouerwhelme them with water for rebellion. Ananias and Saphira to strike them starke deade for lying: Herod to consume him with wormes, for not giuing him the glory: God hath loked downe many yeares vpon this realme with the eye of his mercy, giuing vs peace, plenty, with ẏ preaching of his gracious & glorious Gospel: our sinnes doe deserue why he shoulde turne the eye of his mercy from vs, & loke down vpon vs with the eye of iustice. God seeth them which walke not honestly as in the day time: but in gluttony and drunkennesse, in chambering and wantonnesse, in strife & enuying: not putting on the Lord Iesus, but making prouision for the flesh to fulfill the lusts thereof. Comfortable to the godly it is, that God seeth all their doinges, and terrible to the godlesse it may be, that the Lorde beholdeth all their actions. He that made the eare shall he not heare: heare a parable. The ground of a certaine rich man brought forth fruites plenteously. Riches are common to the good with the bad, and that of the blessing of God, which maketh the sunne to arise on the euil, and on the good, and sendeth raine on the iust and on the vniust, and blesseth the ground of the gra-

cious and graceles. Therefore he thought within him selfe, saying: what shal I doe because I haue not roome to receiue in my fruites. This wil I do, I wil put downe my barnes, and set vp larger in their places, and therein wil I gather my fruites & my goods. No mention of a thankful mind, no consideration of God, no regarde of the poore neighbour, but how to enlarge the barns to gather in his fruites & horde them vp, then I wil say to my soule, soule thou hast goodes layde vp in store for many yeares, liue at ease, eate, drinke, & take thy pastime: He remembreth not God, he forgetteth death, he trusteth in mãmon, he maketh account of many yeares, he purposeth to liue in sensualitie, in ease, in eating, in drinking, & in pastime: But God heard him and answered him, O foole thou makest account of many yeares, this night wil they fetch away thy soule from thée, then whose shall all these thinges be, which thou hast gathered together: euen so saith our Sauiour by the way of applicatiõ is it with him which is rich in this world, and is not rich in God. Some are rich in God but not in the world, as Lazarus was: some rich in the world but not in God, as this Diues was:

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some both rich in the world and rich in God as Abraham was: some neither rich in the world nor in God, as those poore beggers which haue nothing, yet doe contemne the word of God. Heare another parable. There was a Iudge in a certaine Citie which feared not God, nor reuerenced men. And there was a widow in the Citie which came to him, saying: Do me iustice against mine aduersary: and he would not for a time: but afterwarde he saide within him selfe, though I feare not God nor reuerẽce men, yet because this widow troubleth me, I will doe her right, lest at the last she come and make me weary. He saide it within him selfe, but the Lord heard him and answered, saying: Heare what the vnrighteous Iudge saith: and shall not the Lord auenge his people which crye vnto him day and night: yes surely he wil do it, though for a time he differ. Comfortable to the godly it is, that God heareth all their sayings, and terrible to the wicked it may be that the Lord heareth all their wordes. As there is in God no corporall member: so is he voide of passions which procéed from infirmity. The gifts and calling of God are without repentance. I am the Lord, I am not chaun-

ged: with God there is no variableneſſe nor ſhadow of turning, God is not as man that he ſhould lye, neither as the ſonne of man that he ſhould repent: hath he ſaide and ſhall he not do it? and hath he ſpoken and ſhall he not accompliſh it? God in nature can not be chaunged: but in quality he may: whatſoeuer is in God is of his ſubſtance: Nullum accidens cadit in Deum. In God is knowledge without ignorance, wiſedom in perfection: iuſtice without reſpect of perſons: mercy without meaſure, and what els not that pertaineth to excellency? and all theſe are of his ſubſtãce. God is not ſometime forgetful, ſometime mindeful, ſometime pleaſed, ſometime diſpleaſed, as man is. Theſe things are ſpoken for mans capacitie. He is ſaide to be forgetful, when for a time he withdraweth his ſupporting hand from his, for their tryall, he is ſaide to be mindful, when he deliuereth ſuch as call vpon him faithfully. He is ſaide to be pleaſed, when he poureth his bleſſings vpon his ſeruants. He is ſaide to be angry whē he puniſheth the wicked, delighting in ſinne. God ſpared not the Angels that had ſinned, but caſt them downe into hell, and deliuered them into the chaines of darkneſſe, to be kept

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vnto condemnation, God ſpared not the olde worlde that had ſinned, but ſaued Noe ye right perſon a Preacher of righteouſnes, & brought in the floud vpon the worlde of the vngodly: God ſpared not the cities of Sodome & Gomorrah that had ſinned, but turned them into aſhes, condemned them and ouerthrew them and made them an example vnto them that after ſhould liue vngodly. If God ſpared not the Angels that had ſinned: if hee ſpared not the old worlde that had ſinned: if he ſpared not the Cities of Sodome and Gomorrah that had ſinned, if he ſpared not the naturall branches, ſhal we thinke he will ſpare vs which are as proude as Lucifer, as voluptuous as Sardanapalus, as enuious as Cain that firſt murtherer, as malicious as Eſau, as cruel as Phalaris, as lecherous as Amon which defiled his owne ſiſter, as miſtruſtful as Ananias, as couetous as Iudas which for money betrayed his Lorde and maiſter: as ſinfull as the olde worlde, as filthie as Sodome, as much giuen to lying as euer was Saphira. Dearely beloued, let vs not deceiue our ſelues: foraſmuch as we ſay Lord, Lord, yet doe not the wil of our heauenly father, and do acknowledge the way of righteouſneſſe, yet

do turne from the holy commandement giuẽ vnto vs: and haue a shew of godlinesse, yet haue denyed the power thereof: forasmuch as our sinnes are growne ripe, & crye to heauen for vengeance, therefore we may feare destruction. If ye refuse the word of the Lorde as ye do, and be rebellious against him, as ye are, ye shal either be deuoured with ỹ sword, or killed with the pestilence, or cõsumed with fire, or starued with hunger, for the mouth of the Lord hath spoken it: But if ye wil take away the euil of your workes, from before the eyes of the Lord of hostes, & cease to do euil, and learne to do wel, ye shal both eat the good thinges of the land as hetherto ye haue done: and though your sins were as crimsin, they shall be made white as snow: though they were red as scarlet, they shalbe as woll, otherwise ye may feare suddaine destruction. For when no other meanes may preuaile, then the Lorde striketh suddenly. Suddenly hee threw the proude angels out of heauen: suddenly he drowned the olde sinful world: suddẽly he burned the cities of Sodom & Gomorrah for iniquitie: suddenly he stroke dead Ananias and Saphira for lying: suddenly hee consumed Herod with wormes for robbing

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him of his glory. The day of the Lorde shall come as a theefe in the night, that is suddenly wherein the heauens shall passe away with a noyce, the elements shal melt with heat, the earth and the workes that are therein shalbe burnt vp, seeing therefore that all these things must be dissolued, what maner persons ought ye to be in holy conuersation & godlines. But what manner of people are the greatest part? proude without humility, malicious without charitie, cruel without compassion, couetous without measure, vaine without vertue, wilde without the feare of God, like to ỹ horse and mule in whom there is no vnderstanding: and therefore heare the iudgements of God. The indignation of a prince is death, saith Salomon. If the indignation of a mortal prince be death to the subiect, the displeasure of the king euerlasting, immortal, inuisible, of God only, wise, the king of kings and Lord of Lords is euerlasting death to them which are taken away in his wrath without repentance. Behold the day cometh (saith Malachie) that shall burne as an ouen, and all the proude, yea and all that do wickedly shalbe as stuble, and the day that cometh shal burne them vp, saith the Lord of hosts, and shal leaue them neither

roote nor branch. The Lord (saith the Prophet Dauid) is a righteous iudge, strong & patiēt, and God is prouoked euery day, if a man will not turne, he hath whet his sword, hée hath bent his bow and made it readie, if the Lorde be angry the earth shall tremble & quake, the very foundation of the mountaine shall moue and shake. When Adam perceiued the anger of God kindled against him for his transgression, he could not abide his voice, but went about to hide himselfe in the middest of Paradice: (sinne maketh men foolish) for he coulde not hide himselfe from God which is present euery where & beholdeth all things. When Cain felt the wrath of God incensed against him, for embruing his guilty hands with the guiltles bloud of his righteous brother Abel, he fell into a desperate minde: my punishmēt is more then may be borne, my sinne is greater then it may be forgiuen, mentiris Cain (saith Augustine) Maior est Dei misericordia, quam omnium peccatorum miseria. In the 21. of Nombers. The wrath of God was kindled against certaine tempters, and they were destroyed of serpents. The wrath of God was enflamed against certain murmurers and they were destroyed of the

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destroyer. Num. 14. The wrath of God was kindled against certaine that committed fornication, and there fel in one day twenty and three thousand. All these thinges came vnto them for examples, and are writen to admonish vs, vpon whom the ends of the world are come. This anger of God against sinne how great it is, by this it may appeare, that when man had sinned, no creature in heauen or in earth could appease it, but only he, which is ỹ loue of the father, the brightnes of his glory, and the very ingraued fourme of his person, euen Iesus Christ our sauiour, who appeared to loose the works of the diuell, and through death destroyed him which had the power of death, that is the diuel, and to redeem vs from the curse of the law, was made a curse for vs, and being consecrate was made the author of eternal saluatiõ vnto al them ỹ obey him, and is made more excellent then the Angels, in as much as he hath obtained a more excellent name then they: penitent sinners confessing with their mouthes the Lord Iesus, & belieuing in their harts, that God raised him from the deade: to whom God hath not giuen the spirit of feare, but of power, of loue and of a sound minde, nede not to stand in feare of

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God his anger: for vnto them and for them Sathan the author of sinne is vanquished, sin the worke of Sathan is destroyed, death the effect of sinne is subdued. The curse of the law is taken away, the wrath of God is pacified, and man to God euerlastingly reconciled. They which are subiect to God his anger, are the wicked, men of corrupt minds, reprobate concerning the faith, louers of their owne selues, no louers at al of them which are good, louers of pleasures more then louers of God: hauing a shew of godlinesse, but haue denyed the power thereof. Notwithstanding, if they could forsake euil and doe good, if they coulde cast away all filthinesse & superfluity of maliciousnes, and receiue with meekenes ỹ word which is able to saue their soules, if they could put off that old man, which is corrupt though the deceaueble lusts, & be renewed in the spirit of their minde, & put on that new man, which after God is created vnto righteousnes, and true holines, they should not need to fear God his anger, for God is pleased in Christ for his owne sake. This is my beloued son in whom I am well pleased, heare him. There are two sorts of sinners, some penitent, some impenitent. Impenitent sinners are they which are

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led with sensuality as naturall brute beastes, walking after theyr owne lustes, whose mouths speake proud things, and the swelling words of vanity, whose eies are full of adultery, and that cannot cease to sin, whose harts are exercised with coueteousnes, whose minds are puffed vp with pride, hauing no sense of sinne, no feeling of Gods mercy, no sweetenes in Christ his merits, not seruing God, for hee is a spirite, and they are carnall: for he is charity, and they are malicious, for he is light, & they walke in darkenes of ignorance and sin. which minde nothing but earthly things. Penitēt sinners, are they which rent their harts and not their garments and turn to the Lord their God, hauing in them that godly sorrow which causeth repentance vnto saluation, beleeuing in true repentance, that when they shall confesse their sinnes, God is faithful and iust to forgiue them their sinnes, and to cleanse them from all iniquity, denying all vngodlines and worldly lusts, and studying to liue soberly, iustly, and godly in this present world looking for that blessed hope, and appearing of the glory of that mighty God, and of our Sauiour Iesus Christ, who gaue himselfe for vs, that he might redeeme vs from al iniquity,

quity, and purge vs to be a peculiar people vnto him selfe, zealous of good workes. To him therefore, with the Father and the holy Ghost, three in persons, one in nature, bee glory, and maiesty, and dominion, and power, both now and for euer. Amen.

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